in the other below.[5] For R. Zera said: This dictum was casually imparted to me in the school of R. Hamnuna, and it is worth all the rest of my learning: If one sneezes in his prayer it is a good sign for him, that as they give him relief below [on earth] so they give him relief above [in heaven]. But there is surely a contradiction between the spitting in the one case and the other? — There is no contradiction between the two cases of spitting either, since it can be done as suggested by Rab Judah. For Rab Judah said: If a man is standing saying the Tefillah, and spittle collects in his mouth, he covers it up in his robe, or, if it is a fine robe, in his scarf.[6] Rabina was once standing behind R. Ashi and he wanted to spit, so he spat out behind him. Said R. Ashi to him: Does not the Master accept the dictum of Rab Judah, that he covers it up in his scarf? He replied: I am rather squeamish.

'One who says the Tefillah so that it can be heard is of the small of faith'. R. Huna said: This was meant to apply only if he is able to concentrate his attention when speaking in a whisper, but if he cannot concentrate his attention when speaking in a whisper, it is allowed. And this is the case only when he is praying alone, but if he is with the congregation [he must not do so because] he may disturb the congregation.

R. Abba kept away from Rab Judah because he wanted to go up to Eretz Israel; for Rab Judah said, Whoever goes up from Babylon to Eretz Israel transgresses a positive precept, since it says, They shall be carried to Babylon and there shall they be, until the day that I remember them, saith the Lord.[7] He said: I will go and listen to what he is saying from outside[8] the Academy.[9] So he went and found the Tanna[10] reciting in the presence of Rab Judah: If a man was standing saying the Tefillah and he broke wind, he waits until the odour passes off and begins praying again. Some say: If he was standing saying the Tefillah and he wanted to break wind, he steps back four cubits and breaks wind and waits till the wind passes off and resumes his prayer, saying, Sovereign of the Universe, Thou hast formed us with various hollows and various vents. Well dost Thou know our shame and confusion, and that our latter end is worms and maggots! and he begins again from the place where he stopped. He said:[11] Had I come only to hear this, it would have been worth my while.

Our Rabbis taught: If a man is sleeping in his garment and cannot put out his head on account of the cold, he folds his garment round his neck to make a partition[12] and recites the Shema'. Some say, round his heart. But how can the first Tanna [say thus]? His heart is surely in sight of the sexual organ! — He was of opinion that if the heart is in sight of the sexual organ, it is still permissible [to say the Shema']. R. Huna said in the name of R. Johanan: If a man is walking in a dirty alley way, he puts his hand over his mouth and recites the Shema'. Said R. Hisda to him: By God, had R. Johanan said this to me with his own mouth, I would not have listened to him.[13] (Some report: Rabbah b. Bar Hanah said in the name of R. Joshua b. Levi: If a man is walking in a dirty alley way, he puts his hand over his mouth and recites the Shema'. Said R. Hisda to him: By God, had R. Joshua b. Levi said this to me with his own mouth, I would not have listened to him.) But could R. Huna have said this, seeing that R. Huna has said: A scholar is forbidden to stand in a place of filth, because he must not stand still without meditating on the Torah? — There is no contradiction: one statement speaks of standing, the other of walking. But could R. Johanan have said this, seeing that Rabbah b. Bar Hanah has said in the name of R. Johanan: In every place it is permitted to meditate on words of Torah except in the bath and in a privy? And should you reply, here also one statement speaks of standing and one of walking, can that be so, seeing that R. Abbahu was once walking behind R. Johanan and reciting the Shema', and when he came to a dirty alley way, he stopped; and [when they emerged] he said to R. Johanan, Where shall I commence again, and he replied: If you have stopped long enough to finish it, go back to the beginning? — What he meant to say to him was this: I do not hold [that you need have stopped]. But taking your view, that it was necessary, if you have stopped long enough to finish it, go back to the beginning. There is a teaching in accordance with R. Huna, and there is a teaching in accordance with R. Hisda. It has been taught in accordance with R. Huna: If one was walking in a dirty alley way, he puts his hand over his mouth and recites the Shema'. It has been taught in accordance with R. Hisda: If one was walking in a dirty alley way, he should not